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and especially those of economics. At all events, the book is one that will bear study and will win an appreciative attention from every man who has worked in its field and knows the difficulties that beset all ethical restatements of New Testament references to economic and social matters.

SHAILER MATHEWS.

THE UNIVERSITY OF CHICAGO.

DEMONIC POSSESSION IN THE NEW TESTAMENT. Its Relations, Historical, Medical, and Theological. By WM. MENZIES ALEXANDER, M.A., B.Sc., B.D., C.M., M.D. Edinburgh: T. & T. Clark. New York: Imported by Charles Scribner's Sons. Pp. xii + 288. \$1.50, *net*.

IN these times, when legendary and mythical theories, together with other forms of naturalistic and rationalistic teachings concerning the Bible, are reasserted, after a comparative silence of fifty years or more, it is refreshing to read a book whose author has been most painstaking in his investigations, who has studied his subject from all the more important points of view, and who at the same time is staunchly orthodox.

Few men appear better qualified to discuss the subject of the book under review than the author. He is a bachelor of science and of divinity, a master of arts and of surgery, and a doctor of medicine. He has made so remarkably successful a use of his classical, professional, and theological knowledge that on the subject of demonic possession he will be classed as an expert and his book will take rank as a standard authority.

The treatise consists of eight chapters, followed by several important appendices, and covers not only the history of the subject, but also its clinical, exegetical and theological aspects. The author shows a ready and thorough familiarity with ethnic and rabbinic literature, with the apocryphal writings, and with those of the church fathers. The discussions on demonology during the Middle Ages and the most recent publications on the subject are also made frequent use of.

The author gives attention more especially to three cases of possession—those of the demoniac at Capernaum, the two men at Gerasa, and the idiot boy at the Hill of Transfiguration. His reasons for doing so are thus stated :

The symptoms in these cases have been recorded in profusion. There are also duplicate or triplicate narratives of these three cases, which may be called "typical." The details are not identical; but they are never divergent. Their wealth of clinical material furnishes the clue to the right understanding of the physical basis of the "demoniac state." By the help of these three typical cases we are able to explore the more obscure.

The author's exegesis of the various New Testament passages discussed is thorough and accurate. He is not only familiar with such Bible scholars as Braun, Delitzsch, Ebrard, Ewald, Geikie, Gore, Steinmeyer, Trench, and Wetzstein, but sometimes is at variance with them, always siding, however, with the orthodox and traditional views, and giving the best of reasons for his advocacy of them; his knowledge of medical science affords him a decided advantage over one who is merely an exegetical scholar. The very great importance of being familiar with different departments of knowledge when interpreting the Bible finds forcible illustration in Dr. Alexander's treatment of his subject.

Our author's view that genuine demonic possession was local and temporary is stated as follows: "Its application proves that genuine demonic possession was a unique phenomenon in the history of the world; being confined indeed to the earlier portion of the ministry of our Lord." His explanation of the manifestation at that time is the following: "The incarnation initiated the establishment of the kingdom of heaven upon earth. That determined a counter-movement among the powers of darkness. Genuine demonic possession was one of its manifestations." Dr. Alexander also brings out the fact that demons were the first clearly to announce that Jesus was the true Messiah and Son of God, and that this announcement "from the mouths of the possessed was due to demonic inspiration." Our author's words concerning Jesus are such as will furnish an excellent antidote to opinions now in vogue, whose tendency is to degrade his life and work to the level of those of ordinary men. Loyalty to Christ and a belief in his supremacy and glory appear throughout the book.

When finishing the reading of this book one will be impressed, as perhaps never before, with the ridiculousness of many of the assertions concerning New Testament demoniacal possession made by men of the so-called critical school who know comparatively nothing of exegetical theology, less of the historic literature on the subject, and nothing at all of the clinical and scientific phases of the subject.

A preacher who has not gone over the ground with the same

thoroughness as has Dr. Alexander—and very few have done so—should not discuss the subject of New Testament demonology without first consulting this scholarly and timely book.

LUTHER TRACY TOWNSEND.

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DAS URCHRISTENTUM. Von C. F. GEORG HEINRICI. Göttingen: Vandenhoeck & Ruprecht, 1902. Pp. viii + 143. M. 2.40.

DIE URCHRISTLICHEN GEMEINDEN: SITTENGESCHICHTLICHE BILDER. Von ERNST VON DOBSCHÜTZ. Leipzig: Hinrichs, 1902. Pp. xvi + 300. M. 6.

THESE two volumes are supplementary rather than parallel. The former discusses the organic development of Christianity; the latter treats exclusively of the moral life of early Christians.

Heinrici's task is to trace the process by which primitive Christianity became a universal religion, extending its sway over the Roman empire. He sees four stages: (1) The work of Jesus. Jesus' message was universal, rather than national; he required an inner obedience to law, instead of external observance of legal forms; he gave personal access to God, in the place of the intervention of priests, and he taught confidence in God and courage in the discharge of duty, in strong contrast to current pessimistic views of the present and the anxious expectancy with which men faced the future. (2) The constitution of Jewish Christianity. Had not Jerusalem been destroyed, Christianity would have been reckoned as but one more Jewish sect, along with the Pharisees, the Sadducees, the Essenes, and the Zealots. (3) The origin of gentile Christianity under the preaching of Paul. Paul, endowed with great organizing capacity, was still more remarkable for his breadth of view. He favored neither Jewish nor gentile Christians, but was impartial toward both. He insisted upon internal principles, and thus erected the ideal of Christian unity. (4) The triumph of Christianity over other religions and philosophies, and its spread as a world-religion. In this division the chief sources of information are the Johannine writings. While Paul conceived the idea of Christian unity, yet the fourth gospel gave to Christianity its expression as a universal religion.

Dobschütz sets out to harmonize the eulogy of the moral life of early Christians, which is contained in the Apology of Aristides, and